

Creature alive to the Creator, and drew the mind wholly up to
 the Father, on him alone to wait for a supply in all things, both
 for soul and body: And every desire that springs from this root
 being suffered to go forth, defiles the man, and brings in that
 which oppresseth the Just, until by continuance man grows into
 the nature of the enemy, and the imaginations of the heart be
 wholly evil, and that which should give the knowledge of God
 wholly buried; and in mass that which should give the knowledge
 of sin also, whereby man becomes past feeling, utterly dead in sins
 and trespasses heaped upon the just against the day of Judgment,
 which becomes by custom as natural to commit, as to the Ox to
 drink water; yet with greediness doth man in this condition
 huar after his own destruction, having downward the way of Life
 in himself by often transgressing it, and is become degenerate
 from the nature of God, having received in, and willingly joyed
 so the nature of Satan, which as a leaven bath and doth work
 into its own nature all that receive it, or yield unto it, whom
 as they grow therein, their spirits are fruit of the same root and
 nature, which they bring forth in best time and opportunity, with
 lying and delight, being furnished with all subtilty, to trouble
 them over, and plead for them, being in Covenant and agree-
 ment with sin, first in one thing, and some in another, every one
 pleading the allowance of that sin with God, which most suits
 their lusts, pride, profit or pleasure, credit or shame in the World,
 or some false god, and altho' they know the mischief, and not in the
 Spirit of the Lord, what is sin, and what is no sin, but none will
 believe that they can be set free from all sin by him, who testifies
 against all sin in spirit; and in all this the Man of sin hath his
 reason very content, for they being willing to keep Covenant with
 sin, have no suspicion of offence, and therefore never
 New the way to overcome all this, and him that hath his power
 therein, is by Faith in Christ Jesus the Light, and Life, and Way to
 the Father; for without believing there can be no victory but
 in the faithful following of him, and patient bearing his Cross, and
 enduring his sufferings, none the enemy can be slain, and conquering
 his power, and men let all liberty in the holy Seed, to enter the Ever-
 lasting Spiritual Life again.
 And first, Christ is he is the Light of the World must be believ-

ved, for to be come so manifest and reprove the deeds of darkness, and to make a separation between the works of God, and the works of the Devil in the mind and spirit of the Creature, and to let them see what spirit doth exercise their minds and affections, and the fruits of each spirit, and the moving and working of each spirit severally, without which none can rightly know what is to be destroyed, and what saved, what to joyne to, and what to war against: for by this Light alone cometh man to the knowledge of sin in himself, in the ground and root of it, and every motion thereof: for though the Letter, or something without, may show what is sin, by its fruits when it is brought forth; yet it is the work of the Spirit to discover spiritual wickedness in its first motion, which is the only place to kill it ere it become sin; and this Light must be believed, and diligently minded all along, for such is the subtilty of the Enemy, having got power over the will and senses of man, that he will let them go war against the Creature, and destroy the Creature rather, than that of his which offends the Creature, and this cannot be avoided any other way but by reaching the Light of Christ, to separate that which is but to be cleansed, from that which is to be destroyed, and this man cannot do without the Spirit, being a spiritual work, though he never so much seeks after it: And here is the cause why many are kept at hard labour all their time, and never come clear out of sin and uncleanness, even not believing in that which hath the power to separate and lead out of the evil, but without the single eye are at work in the dark, and see not a clear separation in the body: And hence it is that some destroy themselves in seeking to destroy sin, not minding the Light of the Saviour, is led by the Destroyer, fighting against that which Christ comes to save; whilst he that comes to destroy lies hid in the dark: But he that believes in that which manifests all things, reproveth all things, and judgeth all things, with that Eye shall be led what to war against, and what to joyne with all along in the work, for he alone is the Companion of light, and given for a Leader, which whosoever believes and follows, shall not err in judgement or practice, but misbehave therein is the cause why there are so many blind Guides, and many people dye in their sin.

And thus he is the Way of God, and is so be believed in (to wit)

as he manifests the works of the Devil: apart from the work of God, condemning the one in the flesh, and justifying the other in the Spirit: and as he manifests every spirit with its workings, motions, and ends; their ground and offspring, whence they come, and whither they return, that thereby the Creature may know who it is that excites his mind and members; and to what he is to yield himself in his obedience and service; and so may come to know the use and end of all his works, what to chuse, and what to refuse; what to justify, and what to condemn in its first motion, before it be brought forth or formed in the womb, that judgment may be kept on the head of transgression, and liberty proclaimed to the just. And for want of faith and feeling of this Way of Christ it is that so many perish in sin, and yet seem to strive against sin, even because they cannot believe that to be sufficient to save from sin which manifests sin in the ground, and condemns it in its first motion: which if they did but in such joy with him to condemn sin in the ground, temptation, and motion, it would die and wither, and not be able long to live or prevail: and if it for a time should prevail in the members, yet not to condemnation, for I have found a great difference between sin condemned in the Creature (though not yet wholly dead) and sin lived in, and pleaded for: for if thy life and judgment be in that alone which condemns sin, then art thou dead to sin and alive to Christ, and it is no more than that sin, but sin that yet remains in thee, to which thou art dead, to which thou dost not consent, like, nor approve of, nor any way add any strength thereto; but thy faith and love, delight and strength is in him, which condemns it: he that truly is in this faith and love, by the working thereof shall all his Enemies perish, and by that Faith and Love shall the just live in that Creature, and he in him condemning and killing sin till it all be done away, and the Creature of God found alive in him alone, who without spot will present him to the Father: for thus I have found, that that which manifests sin in its first motion, judges it there, and condemns it there, hath the only power to kill sin ere it be committed, and so hath only power to save from condemnation: for this you shall find, that Christ doth not live to Justification, where he is not believed and justified, loved, followed, and confessed, so sin doth not live to condemna-
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tion where it is hated, condemned, and denied, for where the spirit of our branch is seen in the light, and separated from, and judged apart from the creature, the creature joyning in judgment with the just, their sin will wither, and decay, for there he hath no kingdom, nor a hiding *Habitation*, for the light being minded, and judgment having free passage and comfort, it is fetched out his hidden things, and judgment passeth upon all his doings, root and ground, with his sinners, so is the strong man spoiled, and his slain by faith in Christ, and not by strength of the creature, by believing the just and denying the unjust.

For according to every mans faith, so shall he receive from God, *in* that he that believes salvation, and that Christ is God, and lives in him, sin, and pleads for it, and believes he must do so, his faith stands in an unclean thing, and an unclean thing will live by that faith, and be justified by that creature; and in his justifying any thing that is unclean, therein is the just condemned; and the just being condemned which should give dominion over the unclean, the wild *Flour* hath its liberty to grow, and is overspread the *Plant* of God, and covers the man, wholly stoppeth the ear, and blind the eye, and hardens the heart against every motion to good, or check for evil: and let not this man look for good fruit, but after his faith who so believes.

Also, on the contrary, he that puts a strife in himself between the clean and the unclean, and faith he will serve for sin, and the other pleads for sin, and believes in that which is pure, clean and just, which condemns the unjust and unclean, that faith stands in that which is pure, and the mystery of it is held in a pure and clean one: and that pure faith being followed, will purify the heart, and cleanse the hands from unrighteousness, and by that faith the just lives, and grows and brings forth, and the pure *Flour* spreads and covers the *Barb* with its knowledge of God, his holiness and purity, and all gross in the heart, which breeds in a working heaven, till it hath wrought out the unclean nature, and consumed the whole man in himself: and this is a work of the holy Faith, which none can receive but who believes in holiness; for none can bring clean fruit out of an unclean Faith.

And this further, for the encouragement of such as honestly indeed would be rid of their sin, and let free to serve God in holiness

finest without deceit, thou feeling in thee the moving of that which is holy, bearing witness against that which is contrary to himself, and condemning it, and thee for joyning with it in all thy conversation: I say, in that believe, for that it will thou knowest of Christ in thee, and believing and following it, thou wilt feel it making a separation in thy inward man, betwixt that which Christ comes to live, and that which he comes to destroy, for this is he that comes from above, to see before thee Life and Death divided, that thou joyning to the Life, and believing, may be saved from Death: and as thou art faithful to this Spirit which condemneth sin in the flesh, so thou wilt feel warding against and working out sin daily, to which if thou clearly joynt, denying that which it condemns, then art thou one spirit with him in his work, and art no longer in the flesh, nor to be condemned with that sin remaining in the flesh, but art one in him that condemns sin, and self in flaming, till sin become exceeding small in thy eyes, as it is in the eyes of God: and as thou growest in love and liking with that pure Spirit, its Law and leadings, so thou wilt become dead to the Law of Sin, and it will lose its power in thee, not being minded, loved and served, thy mind love and fear being exercised in that which condemns it: and here that Faith that works by love takes the victory, and not thy striving in thy own strength only from a fight of sin by the Law, for by the works of the Law thou shalt not be justified, but by the working of Faith in Christ Jesus that Spirit; and as thou feelest his working in thee, and thou one with him therein, in his work thou art justified, and by beholding of him in this Faith, thou wilt be changed into his likeness and power, by his mighty working in thee, even by that Spirit to which thou art turned: and as he grows in thee, and thou in him, thou wilt feel that power arising which will make thee able to answer a good conscience, and give lasting peace, and so by his resurrection shall be saved from condemnation, from which thy own works will not save thee, and this work will go on with joy, if thy heart be honest for seeing him that is holy set before thee condemning sin, and his holiness and beauty in all his motions doth so delight the honest heart, to see such a glory and beauty near thee, that it makes the way easie after him for the joy that is set before thee; for in all thy tribulations, trials, and temptations this Faith will

will present him before thee, and this made the Saints of old endure the Cross, and despise shame, and bear the reproach after him joyfully following the Lamb in all his leadings.

So thou that lovest holiness, it is near thee; power over sin and Satan is near thee; Salvation is at hand; go not forth to seek that abroad which thou hast lost in thy own House: he is thy Salvation that condemneth in thee, before he that reproves and delivereth is with thee: he that is pure is thy peace: he that never consented to sin, but stands a witness against it, if thou have such a Spirit in thee, thou hast the Spirit of Christ the Saviour: So take heed unto him, to believe him, and to mind his leading, and to follow him, if thou part not from him he will be thy everlasting peace, and over-ruling power to subdue thy sin; and by him thou shalt tread down strength with ease and delight, and shalt be able to say with such as was come to the same Spirit, *Greater is he that is in thee, then he that is in the world*; and only that Faith, that sees him hath power to overcome the World, for he that beholds his glory, treads the Worlds glory under his feet, for whatsoever is seen in him doth so far exceed all other things, that it takes the mind out of all other delight, and leaves them empty: so that things in *Heaven*, and things in *Earth*, Principalities nor Powers are able to separate from the love of him, how much more wilt thou leave thy delight in sin, when thou comest to delight in him! his love will constrain thee, who loves purity, and hath found it, for this is joy indeed, and love unfeignable, when the soul finds that treasure in his own House freely given, which he hath long been seeking abroad, and could never purchase, neither with life nor estate: And the more thou beholdest him, the more will his Glory and Love appear, for as thou in the Light beholdest the pure motions of the Holy One, thou wilt come to see what thou art without him, and what thy wants is, without which thou canst not be happy, and that thou canst not have a lasting peace, all with his virtue thou be filled, and with his glory covered, and with his power armed against every temptation, all which he will make thee heir of with him, as thou mindest to be faithful, and hearkent to his movings, to obey them in all things, who thereby will lead thee his Way by which he obtained all this Glory and Power, and this Inheritance from the Father; in which way thou wilt

will God a cross as all thy own wayes, and to the World's Spirit in afflictions, which will be able if thou keep thy eye fixed to him who is set before thee therein, his glory, and the gaining thereof; but if thou look back into the World, thou lookest into temptation without him, and there the Spirit of the World presents thee with loss, and not with gain, setting before thee what thou must forgo, without the hardships and impossibilities that may be, but no power to bear; but keeping thine eye to him, thou hast alwayes power and peace before thee in thy Way, the Hope thereof will be as an Anchor, and the Faith a Shield, and the Love will give thee life to undergo all the trials for his sake, bearing his Cross daily, which must part thee and thy sin, and crucifie the worldly spirit with the lust thereof, and still in the wars against thy Soul, and draw thee from thy inheritance, wherefore it is called, *The great Price of God's true Salvation.*

And as thou becomes faithful thereto, thou wilt feel the fruit of that holy One springing in thee, moving to be brought forth, and as thou art brought forth, thy Faith will grow, and prayers with strong cries to the Father, as the Spirit lead thy wants, thy love will spring and move in thee, and bring forth towards God and man upon all occasions, which if thou willingly serve in its smallest motion, it will increase, but if thou quench it in its motion, it will cease to be brought forth, it will wither and dry in the soil being neglected.

And it is the like of gentleness, meekness, patience, and all other virtues which are of a springing and spreading nature, where they are not quenched but suffered to come forth to his praise in his will and time, who is the Beggetter thereof, and to the comfort of his own Seed, and crown to the World. And if thou be faithful daily to offer up the body as a Sacrifice, to bring forth his Image, Name, and Power before his Enemies, then what he moves thee to bring forth shall be thy inheritance, and will daily encrease with using, but if thou wilt not give up for his Name sake, but would hold the treasure, and escape the reproach, then will it be taken from thee, and given to him who will yield the Lark of the Vineyard his Fruit in due season, for that which the Father freely begets, he will have freely brought forth, that the shining thereof in the dark World may praise him; what a glory it is to

in the midst of war, love in the midst of hatred,
mercy in the midst of strife, righteous judgement in the midst
of wickedness, innocency in the midst of violence and oppres-
sion, and lastly amongst thornes, for that of God amongst the men
of the world; and therein doth his nature and beauty appear in
his Temple; to which all must come, and praise him therein:
this is the glorious day which many have called for: and those
only are the children of it, in whom the brightness shinerth;
that which God begets in thee is his Son, confess him in the
midst of his Enemies, and thereby is the Father glorified; and his
Son crowned: but if thou deniest him the duty to testify a-
gainst the World, he will deny thee his Life to Redeem thee from
the evil of a: the breaking forth of the Sun is the beginning of
the good day, when that which so long hath condemned thee
for sin, comes to shine forth freely in acts of righteousness, then
thou shalt thy darkness be turned into light, thy condemnation into
Peace, thy sorrow for sin, to joyce in holiness; and this will
be a good day to thee, even the day of the Lords Righteousness
and Redemption to thy Soul, and a witness to all men of the
appearance of the just one; which testimony who ever refuseth
to bear, all his Religion will prove in vain, and consists in words
without power.

There is a way in which the heaven becomes fruitful, nor is
little is more servicable to God then to that hath great Riches
for himself; you that seee your wants are high, and the lowly
mind will soone follow it; and for the spirit hearted it is
prepared, who seeks to serve God and not your selves; if you
take heed to your own wayes, and make nothing in your minds,
you must not create that which must stand before God; for he will
be served with his own beggings in you. Take heed therefore
you make nothing to your selves, nor murder that which he
freely begets, but let your minds be always heavenly, waiting
with patience in that which lets you see your wants; whereby
that your hearts may be open alwayes upward towards God the
Father of every good gift; and you being hid in the heavenly
mind from that nature which compasseth the Earth in its compre-
hensions, and would compass Heaven also; and waiting in a
cross to that mind, as you come into the patient silence, you

will feel the beatings of the Father moving in you to be brought forth, so which you must become serpents, biting all iniquity, and that which is lusty; and whatsoever is your own, or hath an end to your felicity, and in the pure mind behold what way this power, its appearance against the worldly spirit; that with your whole heart and might you may bring in forth in its own image, without reasoning or consulting with anything of your own, or any thing of this world, for this ariseth in a contrary nature to that which is one with the world; bear another image and fruit, and hath another glory in its appearance; in which the Father alone is glorified, such in this his Son of his own free begetting; and herein is the Father glorified, that he be brought forth with his fruits into the world, who thereby is known how far he is above and contrary to the worldly spirit; both in the ground, root, and off spring.

And whosoever will give up themselves to serve him herein by his means, shall become rich towards God and increase in strength daily against the World, and be bringing forth, and by his beauty in holiness, shall become glorious and beloved in the sight of the Father, whose image and likeness they bear, wherein they shall become heirs of the eternal glory.

But if you look into the earthly mind, where the worldly spirit works you with his counsel, and cunning, and beguiling the world, you take counsel in the night, from whence the counsel of your world, his work, the end and glory thereof; and instead of this you will be persuaded with the pleasure and glory of this world, which stands in visible, temporal, and carnal pleasures to the eyes, ear, and taste, which they can feel and can smell, perceive, and taste into, in which the wisdom and knowledge should which cannot enter into the invisible glory and measure. And in this spirit that knows not God, and his works, nor seeks his own glory, will you move with the thief and whoredom, for of darkness into will persuade you strongly to murder the pure woman; and you will bring in forth, as she is to bring in forth on that the image thereof may be so near of it as to draw the clear and perfect testimony against the world, kingdom, power and glory, and this you cannot avoid if you look back into his counsel, and counsel with him, and reasoning, wherein arises thoughts, cares and pleasures out of the World, which cumber the mind, obstruct the

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find, and kill the holy child, and cover the Land with sorbly affections, and tears, which continually harden the heart, and strengthen the will against the Innocent, and so put the gift to death in the womb, for want of bringing forth in its time, and according to its motion, which where you have repelled, you cannot expect again of your selves, nor in your own will, though you may promise the highest from another spirit in that nature which resists the truth, and corrupts the mind, and brings forth in its own will, as some have done who having displayed the full motion of the weak spirit, and looking far high things God hath given them up to a lusty spirit, and strong workings in a contrary nature, who now have a power wherewith to resist that which first began them out of the World, and a moving spirit, which draws towards the World again, which being got into the place of God (as God) makes them believe that their return is of the same spirit that called them out, to which they yielding the same obedience, thenceforth without fail, become the same they were, if not seven fold worse, without all hope of recovery: and this disobedience becomes as witchcrafts.

Wherefore in the fear of God watch with all diligence, hearken in the simplicity of your hearts, and take heed that you slip not any time of hearings, nor prove false in your conception or bringing forth, but that both calling and election may be made sure to you, not only by being in the knowledge of it, but also by bringing it forth, that it may be your own for ever: for that which you bring forth is your inheritance, and none can take it from you, but you have power therein against all contrary spirits, which whilest it is but in the motion, will strongly tempt, and seek the life thereof to stifle: but being brought forth, it is before you, and only so it is put on as a Breast-plate, and becomes a defence, which being begot, and not brought forth, it withers and becomes as dry bones in the womb.

Therefore, as you must give your minds wholly to hearken, so must you give your strength wholly to obey: and when you feel the pure to move in you, with your whole strength serve it, and bring it forth, give up your bodies a Sacrifice for his sake whom you have not seen, that his Life may be made manifest in your mortal flesh, and through you to the World, that he may be seen in his brightness to you that love him, and before his Enemies, then

is the body for the Lord, and not for Fornication? But if you put in the knowledge of this mystery, and being not forth to life, with that knowledge you commit Fornication, and teach others to commit Fornication also; this knowledge in the disobedient mind becomes the mother of Harlots, and Fornicators of the Earth, which which the Kings of the Earth are deceived; but none ever brought to God.

For it is not the hearing of the Truth that makes the soul, but the obedience of Truth which makes the soul fit for the Master's use, into his image, and disobedience makes it a vessel of beauty, and glorifies his Sonship, in which prepared to do the Father's Will in the World, which is the Father's glory in the Son, to whom he gives forth in the clear Image as that which he has given to you, and you in him, which was in him before the world was of his own nature and good will; which as you receive again by Faith and Obedience, you will be changed into the same Image and Nature, and as delight only therein, being born of the same Spirit as he that is born of the Flesh, delights in the things of the Flesh.

For if you are born of the Spirit, you will be changed into the same Image and Nature, and as delight only therein, being born of the same Spirit as he that is born of the Flesh, delights in the things of the Flesh. For if you are born of the Spirit, you will be changed into the same Image and Nature, and as delight only therein, being born of the same Spirit as he that is born of the Flesh, delights in the things of the Flesh.

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For if you are born of the Spirit, you will be changed into the same Image and Nature, and as delight only therein, being born of the same Spirit as he that is born of the Flesh, delights in the things of the Flesh. For if you are born of the Spirit, you will be changed into the same Image and Nature, and as delight only therein, being born of the same Spirit as he that is born of the Flesh, delights in the things of the Flesh.